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MEMORIALS
AND
RECOLLECTIONS

OF

DEAN RAMSAY

MEMORIALS AND RECOLLECTIONS.

DEAN RAMSAY.

From a Photograph.

MEMORIALS AND RECOLLECTIONS

OF

The Very Reverend

EDWARD BANNERMAN RAMSAY, LL.D., F.R.S.E.

DEAN OF EDINBURGH

BY THE

REV. CHARLES ROGERS, LL.D

Fellow of the Royal Historical Society and of the Society of Antiquaries of Scotland

LONDON

CHARLES GRIFFIN AND CO

STATIONERS' HALL COURT

1873

210. f. 266.

PREFATORY NOTE.

WHEN a full and extended memoir of Dean Ramsay is published, which I trust will shortly be done, the present brief and imperfect performance will probably be forgotten. It has been hastily prepared, for a multitude of labours has impeded research, and otherwise interfered with biographical duties. Yet I could not resist making an attempt, however feeble, to portray the character and virtues of one I so entirely venerated. I almost fancy that my departed friend believed that if I survived him, I would in some shape refer to his life and mission. I much wish I could have done so, with ampler materials at my command. Till a more satisfactory memoir is prepared by some one better qualified for the task, and with access to family documents, the present unpretending performance may nevertheless satisfy a present want.

In presenting to my fellow-countrymen these fragmentary memorials of one they loved, I desire to attain three objects.

First, I seek to evince becoming gratitude to the late Dean for offering me his friendship and hailing me as a "coadjutor" in a field which he adorned. Secondly, I embrace a favourable opportunity of inviting my fellow-Scotsmen at home and abroad, to institute a subscription, in shillings or other small sums to erect a monumental statue of the Dean in his own classic Edinburgh, near the handsome church of St. John's, in which he so long published the words of life. Thirdly, in commemorating Dean Ramsay I wish to testify my respect for the memory of his progenitor, Sir Alexander Ramsay of Balmain, through whose kind offices my late father formed the acquaintance of the celebrated Sir John Sinclair, Bart., and George Dempster, of Dunnichen, under whose auspices he clomb the first step in the ladder of life.

CHARLES ROGERS.

Snowdoun Villa, Lewisham, Kent,
January, 1873.

MEMORIALS AND RECOLLECTIONS, &c.

GENIUS is meteoric; in its manifestation it is subject to no known law. The cowherd whose progenitors have dwelt in the lowlier vale of life becomes the astronomer, the interpreter of Scripture, the accomplished linguist, in spite of every social impediment. The stone-hewer becomes the famous geologist; the shepherd youth a prince of poets, and the poor miner revolutionizes the system of locomotion, and in a sense doubles the span of human life.

On the other hand, the bulk of the ingenious have sprung from an ancestry more or less remarkable for intellectual culture or social refinement. Locke the logician, Napier the mathematician, Burns the poet, and Wellington the warrior, were descended from races long occupying good social rank, with corresponding culture. Not a man of genius, in the strictest sense, the subject of these memorials has left a stamp upon his

age, probably more enduring than if he had effected some rare discovery, or promulgated some curious invention. He possessed, it must be owned, alike in his origin and his surroundings in life every possible advantage. He was descended from provincial magnates. His paternal ancestors, the Burnets or Burnards, had for seven centuries owned a rich territory, and produced scions of eminence. Archbishop Burnet of St. Andrews, the successor of Sharpe, was of the sept, and more nearly related to the deceased Dean was the celebrated Dr. Gilbert Burnet, bishop of Salisbury. A near connexion of the House was the learned though eccentric James Burnet, Lord Monboddo. Another near kinsman, Robert Burnet, Lord Crimond, was distinguished for his modesty, his conscientiousness, and his humour. Sir Thomas Burnet, of Leys, created a baronet in 1626, was a promoter of science and an upholder of the covenant. The Dean's maternal ancestors, the Ramsays and Bannermans, were connected with two great Houses, which for successive centuries rendered good service to the state, and consequently received high honours from the crown.

The very Reverend Edward Bannerman Ramsay, LL.D., F.R.S.E., was fourth son of Sir Alexander Ramsay, née Burnet, who assumed the surname and arms of Ramsay on attaining, by bequest of his maternal uncle, Sir Alexander Ramsay, sixth baronet, the estates of Balmain and Fasque, Kincardineshire. His mother was Elizabeth, daughter and co-heiress of Sir Alexander Bannerman, baronet of Elsick. Sir Alexander died in 1810;

he was survived by his widow thirty-four years. A monumental tablet, erected by the family in St. John's Episcopal Church, Edinburgh, bears that she was born on the 7th April, 1766, and died on the 11th December, 1844. She was noted for her benevolence.

The future Dean was born on the 31st January, 1793; at his death, which took place on the 27th December, 1872, he had reached within four weeks of his eightieth year. At an early age he was sent to school at Harlsley in Yorkshire, a village which he has described as one of the most retired in England. Of the characteristics of the old Yorkshire villagers he has presented a picture in his "Reminiscences." They possessed the simplicity more than the virtues of Arcadia. In the parish church the Bible lay chained to the desk since the reign of Edward VI., and the bodies of the deceased were borne to the grave by persons of their own sex and age, boys and girls following to the churchyard the remains of their companions. After a period of instruction at the grammar-school of Durham, young Ramsay was sent to St. John's College, Cambridge. He there gained a scholarship in classics, and in 1815 took the degree of Bachelor of Arts. He became M.A. by accumulation in 1831.

Having taken orders in the English Church, Mr. Ramsay was in 1816 admitted to the curacy of Rodden-cum-Buckland, near Frome, Somersetshire. While fully discharging the duties of his curacy, he acted as

evening lectures in St. John's church, Perth. It was the intention of his family, and consistent with his own, that he should effect a settlement in the Scottish establishment, but he had been seven years without preferment, and the prospect of promotion was still distant. His relatives were all Scottish, as were his best associations. Accordingly, in the close of 1823, he accepted the curacy of St. George's episcopal church, York Place, Edinburgh. In 1826 he became incumbent of St. Paul's church, Carrubbers Close; in the following year he accepted the office of curate or assistant to Bishop Sandford in St. John's church. He succeeded to the incumbency in 1830, on the Bishop's death.

In 1841, when Dr. Terrot became Bishop of the Diocese, Mr. Ramsay was chosen Dean. He declined in 1845 the Bishopric of Fredericktown, which was then offered him. In 1847 he was elected Bishop of Glasgow by the clergy of that diocese, but he again refused the responsibilities and honours of the episcopate. For a third time he declined the office of Bishop, when in 1862 arrangements were in progress for his election to the See of Edinburgh.

A diligent and faithful clergyman, alike in his public and private ministrations, Dean Ramsay improved his hours of leisure by instituting or assiduously promoting patriotic and benevolent enterprises. Of these many were of a temporary character, and are consequently forgotten. With one grand and successful undertaking in connection with the Scottish

Episcopal Church, his name is definitely associated. He originated the Scottish Episcopal Church Society, of which to the time of his decease he remained honorary secretary. Through his exertions this Society became possessed of funds sufficient to materially supplement the stipends of the poorer clergy, and to provide episcopal service to small congregations otherwise incapable of sustaining a fixed pastorate. The Church Society was established in 1832; about ten years after its formation the Dean was by the members of the Scottish Episcopal Church presented with a valuable testimonial for "his eminent and long-continued services on behalf of the Church, and especially as general Secretary of the invaluable Church Society, the success of which was regarded as mainly attributable, under the blessing of God, to his able, judicious, persevering, and untiring labours in that capacity, and the admirable manner in which he had, since its foundation in 1832, gratuitously conducted its business." Dean Ramsay took a deep interest in Trinity College, Glenalmond, of which he was one of the founders. He preached the sermon at the consecration of the college on Thursday, 1st May, 1831, and it was published by request.

The Dean's other productions may be thus enumerated. Besides sermons on special occasions, pastoral letters, and reports and addresses connected with the Church Society, he published "Memoirs of Sir J. E. Smith, with a notice of his Botanical Works," "Proposals for a Peal of Bells at Edinburgh," "The Eucharist," "Manual of Catechetical Instruction,"

"Lectures on the Genius of Handel," "The Social Influence of Railways," "Memoirs of Dr. Chalmers," "The Canon Law of the Church," "The Christian Life," "On Reading and Preaching Distinctly," "Christian Responsibility," "Diversities of Christian Character," and "Pulpit Table Talk." These publications, though well written, might not have sufficed to establish for their author a literary reputation, except for the appearance of his celebrated "Reminiscences." Concerning this work in its origin, development, and latter history, we would treat more particularly.

In the year 1856 a series of lectures on miscellaneous subjects was delivered at Edinburgh under the auspices of the late amiable and distinguished Miss Catherine Sinclair. Of these lectures two, entitled "Recent Changes in Scottish Manners and Habits," were delivered by Dean Ramsay. They were published in a small volume of about forty pages, and a second edition was soon called for. In 1859 the Dean greatly enlarged his plan, presenting a third edition under the title of "Reminiscences of Scottish Life and Character." This work, which assumed the shape of a compact duodecimo of about 250 pages, was warmly received by the press, and though published at the price of six shillings, was everywhere sought for. Scottish anecdotes and stories were sent to the author "from Dartford, Connecticut; from Melbourne, Australia; from the shores of the Bay of Fundy, and from Oporon, near Hutuo, in Poland," while an elegant reprint of the "Reminiscences" was issued at Boston, U.S. Encouraged by these wide demonstrations of

approval, the Dean was induced in the spring of 1861 to publish a second series of "Reminiscences," a work which was received with equal favour as its predecessor. From the first it had been the Dean's anxious wish that these two volumes might be issued at a price which should render them accessible to the humbler classes. This was at length effected in 1864. In the autumn of that year the two volumes of "Reminiscences," blended into one, appeared in a neat paper cover at the low price of one shilling and sixpence. Since that period one or two editions have disappeared annually—the sale from first to last amounting, it is alleged, to a total of 80,000 copies. At the period of his decease the Dean was arranging and preparing his twenty-second edition.

In the illustration of Scottish life and manners, Dean Ramsay effected what was achieved by Robert Burns in the department of Scottish song. Hitherto the only adequate illustrators of Scottish life and manners were Sir Walter Scott and, at a considerable distance behind him, Mrs. Elizabeth Hamilton.* Scottish *ana* indeed were scattered about in various repositories, ranging from the petty chapmens' books of the Falkirk press to the "Scottish Jest-book," edited in his youth by Robert Chambers, and a Glasgow collection, entitled, "The Laird of Logan." But the collections of Scottish *ana*, even at the best, were of a sort more to be dipped into than deliberately read. Who could steadily peruse a lot of anecdotes thrown

* Authoress of "The Cottagers of Glenburnie."

together without method, without special purpose, and without sequence? A jest derives its force from the appositeness of its allusions, but *bon mots* cease to be humour when strewn together in a heap. It was reserved for Dean Ramsay to utilize the floating humour of his country; to reject the coarse, the profane, and the pedantic, and within the compass of a little volume, to prove that what the historian and the essayist had hastily rejected as worthless, constituted the very soul and essence of the national life. He seized, as things of beauty, the sayings of the shrewd and adages of the aged, and suspending them on the thread of his incomparable narrative, presented them to the genius of his country.

In the preface to his twentieth edition, dated St. Andrew's day, 1871, the Dean thus writes:—"There may be persons who do *not* sympathize with my great desire to preserve and to record these specimens of Scottish humour; indeed I have reason to suspect that some have been disposed to consider the time and attention which I have given to the subject as ill-bestowed, and perhaps even as somewhat unsuitable to one of my advanced age and sacred profession. If any persons really think so, all I would say is, I cannot agree with them. National peculiarities must ever form an interesting and improving study, inasmuch as it is a study of human nature, and the anecdotes of this volume not only illustrate features of the Scottish mind, which as moral and religious traits of nature, are deeply interesting, but are indications of a type of character

fast fading from our view. I desire to preserve peculiarities which I think should be recorded because they are national, and because they are reminiscences of genuine Scottish life. . . . . I should never be sorry to think that, within the 'limits of becoming mirth,' I had contributed, in however small a degree, to the entertainment and recreation of my countrymen. I am convinced that every one, whether clergyman or layman, who adds something to the innocent enjoyment of human life has joined in a good work, inasmuch as he has diminished the inducement to vicious indulgence. God knows there is enough of sin and of sorrow in the world to make sad the heart of every Christian man. No one, I think, need be ashamed of having sought to cheer the darker hours of his fellow travellers' steps through life, or to beguile their hearts, when weary and heavy-laden, into cheerful and amusing trains of thought. So far as my experience of life goes, I have never found that the cause of morality or of religion was promoted by sternly checking all tendencies of our nature to relaxation and amusement."

Right nobly spoken, and those who have seen and heard the Dean at his own fireside will thoroughly realize the placid earnestness with which such sentiments would be given forth. In truth, Dean Ramsay was pleased with his achievement, though he was not vain of it. He loved, he said, the praises of the poor—for he had written chiefly for their sake, and unless his book had cheered and interested them, it had not effected half its

purpose. Copies of his various editions he scattered liberally among those institutions, the inmates of which possessed only circumscribed means of recreation. When informed that some one of lowly rank had been comforted or entertained by his writings, he would exclaim—his glistening eye confirming the sincerity of his utterance—"I'm so pleased!"

My acquaintance with the Dean commenced in August, 1869, when I received from him the following communication :—

"23, Ainslie Place, Edinburgh,

"DEAR SIR, "*August* 10, 1869.

"Having been much interested in your late work on curious points in Scottish history, which I met with at Crathes Castle, where I have lately been visiting, I hope you will excuse the liberty I take in asking you to accept a Scottish book of mine, of which the object is to illustrate the quaint Scottish language and manners, which, perhaps we may say, have been *upon the change* during mine own lifetime, now extended to seventy-six years.

"Of course I make no claim to such historical researches as you have so successfully embodied in your work, 'Scotland, Social and Domestic.'

"I am, Dear sir,

"Yours sincerely,

"Rev. Charles Rogers, LL.D. "E. B. RAMSAY.

"P.S.—It is almost incredible that the stupid and brutal treatment of supposed witches by clergymen and others should have lingered so long. People don't seem aware of it generally."

The work, "Scotland, Social and Domestic," to which the Dean extended his commendation, has some time been out of print. It was the first work issued by the *Grampian Club*, and though published at the price of one guinea, acquired a rapid circulation. A second edition, now in preparation, may be found serviceable to inquirers in the same field.

In acknowledging receipt of the Dean's letter, I begged his acceptance of a little work of mine—very much after his own plan, entitled "Familiar Illustrations of Scottish Life." In these terms he acknowledged the gift:—

"23, Ainslie Place, Edinburgh.

"DEAR SIR, "*August* 23, 1872.

"I am much gratified by the present of your most entertaining book, and by your kind writing of my name in the flyleaf. 'Please receive,' to use a mercantile phrase, a copy of a volume that arose out of two lectures.

"I am, Dear sir,

"Very truly yours sincerely,

"E. B. RAMSAY."

The volume now sent me by the Dean was his thick duodecimo, entitled "Preachers and Preaching," published in 1866. I was in Edinburgh early in September. Of course I waited on the Dean, who received me with marked kindness. Our first interview was of some duration, and he was pleased to express regret that we had not met before. His appearance

agreeably impressed me, for I had formed a conception of his presence by no means favourable from a woodcut impressed on the cover of his cheap editions. "For the sake of your character and posthumous fame," I said to him, jocularly, "you must cancel that portrait; you look as a miserable ascetic who had never smiled." He said that most of his friends were of my opinion, and that the portrait would be withdrawn.

From a photograph kindly supplied by himself about a year before his departure, the wood-engraved portrait of the Dean which accompanies this volume has been prepared. All who knew him in his advanced years will acknowledge the fidelity of the likeness. The features, as depicted in this engraving, at once recall those of a well-known warrior, but it must be owned that the resemblance was less noticeable in the lineaments of the Dean himself. His chin and nose were prominent, and his eyebrows drooped slightly. In repose there was more an indication of power than suavity, but when the countenance was lit up by a smile, every feature beamed with joyousness. In person he was tall and somewhat slender; he walked with remarkable erectness for his years, and with a firm elastic step. He discarded the apron of southern deans, but was otherwise apparelled in the usual clerical attire.

He talked slowly, and listened to others with respectful and patient attention. His conversation was not specially anecdotal, nor did he excel in relating orally even the best stories which he has effectively recorded.

This is the more remarkable, since he was an excellent musician, and in public read and spoke skilfully. He possessed some powers of imitation, and could well take off the feeble and vain-glorious who endeavoured to impress by their pomposity.

The Dean's ordinary deportment was thoughtful and serious. He sate chiefly in his library, and assiduously kept up his reading. Inclined to liberalism in state politics, he took in the conservative journals. He entirely eschewed controversy, and when he heard of those differing who ought to have been at peace, he would exclaim with a look of distress, "How painful! how very sad!" Having put a question as to my own domestic condition, he said, "Mrs. Ramsay has gone, but I am surrounded by relatives who are so attentive—so very affectionate."—"No man," he added, "can possess greater domestic happiness than I do." The Dean's wife, Mrs. Isabella Ramsay, died in 1858; she was the daughter of Rupert Cochrane, Esq., of Halifax, Nova Scotia, and sister-in-law of Bishop Inglis of that colony. In St. John's episcopal church a memorial window is inscribed to the memory of "Isabella, for twenty-nine years the beloved and faithful wife and friend of Edward B. Ramsay, incumbent of St. John's."

Dean Ramsay loved Scotland most dearly. "Some months ago," he said to me at our first interview, "I had the offer of preferment—a good living in the English Church, but I at once declined it; I am too old to seek new

scenes, and I am much attached to the north." "You would, Dean," I said, "be a fish out of the water anywhere but in Edinburgh." He smiled and said, "Precisely my own feeling." I respectfully added, "But the Dean of Edinburgh might become its Bishop!"—the office of coadjutor bishop being then vacant. "My brethren," he said, "offered me the bishopric before, and I have again been entreated to come forward. But I remain dean; I am old and cannot enter on new duties." Some time afterwards he informed me that the election of bishop, "a work of peace," had been attended with much conflict of opinion, to his great distress. When the election was finally made, he expressed to me his deep thankfulness, as well as his entire satisfaction with the new bishop. "I had my misgivings," he said, "about a harmonious appointment, but all has come right; I believe everything does so in the end, if we would but wait patiently."

In the autumn of 1871 I chanced to call on the Dean shortly after two dignitaries of the English church* had conducted Divine service in the parish church of Glenquoich. He asked whether I had remarked the occurrence, and what I thought of it. "I would," I remarked, "have thought very unfavourably of the bishops, if, in the unavoidable absence of the parish minister, they had allowed the people of Glenquoich to be without religious ordinances. With Knox I had called them 'dumb dogs.'" The Dean smiled and related an anecdote of the Rev. John Skinner, episcopal

* The Archbishop of York and the Bishop of Winchester.

minister at Longside, and author of the song, "Tullochgorum." He was passing a dissenting place of worship when the congregation were engaged in praise. As he passed the chapel door he reverently uncovered. A friend who accompanied him expressed surprise that he should so countenance dissent. "I have no sympathy," said Mr. Skinner, "with the Anti-burghers, but I respect all who sing to the praise of my Saviour." "In putting this story into the *Reminiscences*," added the Dean, "I could not forbear adding to it, 'Well done, Tullochgorum!'" I remarked that it was much to be deplored that some of the English bishops did not set the example of allowing eminent Nonconformist ministers to occupy their pulpits; this will be done ere long, but the time seems suitable now. The Dean cordially concurred, saying that no subject was dearer to him. He earnestly hoped that the time was not distant when there would be an interchange of pulpits. Such sentiments he has fully expressed in the twentieth edition of his *Reminiscences*. He writes, "Why should not Robert Hall have preached his sermons on Infidelity and on the Death of the Princess of Wales, perhaps the two most magnificent discourses in the language, in an English cathedral? Why should not the beautiful astronomical discourses of Thomas Chalmers have been delivered in St. Paul's, or in St. John's, Edinburgh?"

I knew the Dean's admiration of Dr. Chalmers, and being a long time desirous that he and John Knox should have monuments at Edinburgh, I

respecting the great Presbyterian are well known. There are tens of thousands who on a proposal being instituted would hasten to contribute towards its embodiment. A colossal statue in Princes Street Gardens would be the most appropriate cenotaph. Chalmers was latterly identified with Edinburgh most closely, and the central part of the city seems to have the best claims as the site of his monument.

"I am, &c.,

"Edinburgh, "A STRANGER."
"8th October, 1869.

This letter was followed by another on the same subject, signed *Bodotria*, which appeared in the *Courant* two days afterwards. It commenced thus:—

"SIR,—The letter of 'A Stranger,' proposing a monument to Dr. Chalmers, cannot fail to gain a response. Let a public meeting be held at Edinburgh with a popular nobleman, such as the Duke of Buccleuch, in the chair, and I venture to predict that under the auspices of an efficient committee, a suitable sum will be obtained in a couple of months. Let some spirited person begin a movement at once."

In the same journal, after a few days, a third letter appeared, which contained these words:—"As to Dr. Chalmers, whose monument was lately proposed in your columns, it cannot, I believe, be said that he has yet received a monument anywhere, and there seems no valid reason why the erection should be delayed."

These various letters were written by myself. Without revealing the authorship, I sent the newspapers containing them to the Dean, accompanied by a note. I called in a week. "It was kind of you," said the Dean, "to send me the newspapers; I read the *Courant,* and at first I thought of communicating to the editor what I will now say to you. In 1847, not long after Dr. Chalmers' death, I convened a meeting to set about erecting a monument to him. It was well attended, and the Rev. Dr. —— undertook to draw out a suitable prospectus. He delayed from time to time, and when eighteen months had elapsed I called on another eminent doctor of the Free Church to ask his advice. He said, "Ah, our good friend Dr. —— is given to off-putting in such matters." "Well, will you give us a prospectus?" said I. The doctor pleaded numerous engagements, but at last consented. "Well, my dear sir, just twenty years have elapsed and no prospectus has yet been framed. It is now, I fear, too late." "Never too late to repair a wrong," I replied. "I propose, Dean, that you begin the movement *de novo.*" "Ah, I am much too old, my dear sir, verging on seventy-seven!" said the Dean; "and besides, I fear that we could not now stir up the public mind." "In regard to Dr. Chalmers I am sure you could," said I. "And it would be a pleasant reflection that you had been instrumental in commemorating an old friend?" "Indeed it would, my dear sir, if it were practicable, but there is so much sectarian feeling——" "Quite so," I interrupted; "were

any minister of the Establishment originating the movement, Free Churchmen might stand aloof. And if the undertaking was commenced by the Free Church, adherents of the Established Church might keep back. But you occupy neutral ground. Both churchmen and dissenters would rally round your standard. Englishmen too, would subscribe—probably the whole bench of Bishops." "Ah," rejoined the Dean, "but I have given up attending public meetings, and the agitation and anxiety of summoning a meeting in the Music Hall or elsewhere would be too much for me." "There is no necessity," I answered, "for a meeting of this kind. The meeting should be held in your own house, and you could privately invite the more likely persons. A popular nobleman should preside, such as the Duke of Buccleuch or the Duke of Argyll, or Lord Dalhousie." "Lord Dalhousie is in the country," said the Dean, "and I believe he would preside. But to procure the funds more active efforts, I fear, would be necessary." "I anticipate no difficulty provided you become convener, and as such send round a circular." At this stage we were interrupted, but in other eight days I renewed my visit and returned to the charge. "Some one," said the Dean, "alleges that the stranger who wrote in the *Courant* is from Canada or the States. His letter has impressed me a good deal, yet, at my time of life, I cannot see my way to inaugurating the movement personally." Thereupon we had a long talk, during which I recited some monumental experiences, and

strongly urged the Dean to take up the matter at once. As we parted I said, "I return to London to-morrow, and we may not soon meet again. Give me your hand." "I can no longer resist you," said the Dean; "There's my hand." We parted.

From Edinburgh I returned to London on the 6th November. About a fortnight afterwards I ventured gently to remind the Dean of his promise. The following is his answer:—

"23, Ainslie Place, Edinburgh,
"*Nov.* 29, 1869.

"DEAR DR. ROGERS,

"I do not use a commonplace or hackneyed phrase when I say that I am deeply obliged and gratified by your three presents. 1. A photograph. 2. A friendly verse.* 3. A serious verse. The second I cannot answer in kind. I never could versify; I am like the honest Scotchman who declared 'he could never mak ae line clink upo' anither.'

"The enclosed will show you an *attempted* move for Chalmers, and also

* I once or twice inflicted on my venerated friend some doggerel rhymes; he was pleased to say they afforded him amusement. During my Edinburgh visits he occasionally sent me contributions from his cellar. These were always of prime quality, or as he quaintly expressed it, "raal gude." One of these gifts I acknowledged in these lines:—

"Dear Dean, let these four lines suffice,
To show your gift I greatly prize;
'Tis mild but strong, with flavour fine,
Like Scottish hearts resembling thine."

will supply my apology for a hurried note, as I am busy preparing for to-morrow, which is unconsciously very appropriately fixed for St. Andrew's Day.

"Again thanking you, I am,

"Yours sincerely and obliged,

"E. B. RAMSAY."

The letter contained a printed enclosure in these terms:—

"Some of the Friends and Admirers of Thomas Chalmers being desirous of holding a preliminary meeting for the purpose of re-organising the Committee formed in 1847, and for taking other measures for erecting a statue of Dr. Chalmers in Edinburgh, may I request the favour of your attendance here on Tuesday next at four o'clock?

"E. B. RAMSAY."

"23, Ainslie Place,

"*November* 25, 1869.

The meeting was a complete success. The Earl of Dalhousie presided. A resolution in favour of the movement was carried unanimously, and a Committee chosen, with the Dean of Edinburgh as its Convener. In the list of Committee are the names of the Archbishops of Canterbury and York, the Archbishops of Armagh and Dublin, the Dukes of Buccleuch and Argyll, many of the Scottish nobility, and other eminent and representative persons. A Prospectus of the undertaking, with a spirited appeal

by the Dean, was issued in February, 1870. The result of that appeal abundantly justified the prediction that in the hands of the Dean two months would suffice to procure the funds necessary for erecting a memorial statue. I present another letter from the Dean.

"CHALMERS' MONUMENT."

"23, Ainslie Place, Edinburgh,

"*April* 23, 1870.

"DEAR DR. ROGERS,

"I was glad to receive your note, as I have been regretting the cessation of communication. I hope you are well. I am growing old and feel the weight of seventy-seven years. I have had a good deal of anxious thought about matters. In our own Church, a very serious event is to provide for a bequest from Miss Walker of £200,000. Of the Trustees four out of the six are official men and Presbyterians.

"The Chalmers Monument now is safe, as far as the *statue* is concerned. We see our way now to £2,000, and it will cost £2,500. But the Kirk-sessions are only just beginning to move, and they will be productive. We have a splendid committee. The address signed E. B. R., was also written (small corrections excepted) by 'thy servant,' the same E. B. R. One thing has been a great pleasure in the Chalmers movement, the MOST AGREEABLE intercourse it has brought on with the committee. . . . Dr. —— in his own fly-away spirit, was sure Scotland would raise £20,000.

"Believe me, most sincerely yours,

"E. B. RAMSAY."

I subjoin a portion of the Dean's "Appeal," which, while eloquently advocating the cause he was presenting for public support, is strikingly illustrative of his own earnest and devout spirit.

"The Committee have been desirous that such a monument to Chalmers should have reference both to his personal memory and to his wisdom. Of memorial statues many have been erected in Edinburgh to commemorate public services and literary attainments, both in Englishmen and Scotchmen. The noble equestrian statue of Arthur, Duke of Wellington, marks our appreciation of *his* services as the great warrior and statesman of our country—the conqueror and deliverer. We have a statue of the fourth Earl of Hopetoun, one of his distinguished generals, and one himself distinguished for bravery and skill. Our own immortal Walter Scott's dignified effigy is suitably placed under a rich and elaborate Gothic shrine, the details of which are taken from his beloved Melrose. We have a statue of James Watt, whose improvements of the mighty steam engine added a double measure to man's power over the elements of nature. We have statues of Burns, of Allan Ramsay, of Wilson, and two Viscounts Melville, of Charles II., of George IV., of the late Duke of York, of Nelson, and of William Pitt.

"No thoughtful spectator, however, can look round on these statues and not draw the conclusion that there is a statue still wanting. We lack the statue of a Scotchman of a different *class* of greatness—of a Scotchman marked by different features. We desiderate a statue of one eminent in another field of action, but in a sphere as marked as any we have named. We mean the sphere of a powerful Christian orator—of an expounder of the great principles of Gospel truth—of that Christian philanthropy, that wise and enlightened civic economy, which, when fairly put into practical operation, would mitigate the vice and misery of our crowded population—would effect more than the recreation of men's minds—would tend to

relieve them from the degradation of abject poverty, and from the pollution of brutal intemperance, by calling forth in them a spirit of industry and self-reliance, by fostering a determination of making honourable exertions for themselves. Such a subject we believe to be now pressed upon our notice. We do not say that in the conduct and character of those whom we have honoured with statues, religion had *no place*—all that is meant is, that religion did not form an essential element of their greatness. In Chalmers, on the other hand, we desire to honour a character entirely formed by the principles of religion—a character based upon the profoundest doctrines of religion, and directed to its high aims and objects by religious motives alone, and religious estimates of what is of greatest benefit to mankind."

In the prospectus which accompanied the Dean's appeal—as well as in the appeal itself—there were proposals to constitute a Lectureship and University Fellowships. I entreated the Dean not to inveigle himself with these proposals. "When" I said, "the Committee have raised funds sufficient to erect *the statue*, let the money be put in bank for this express purpose. Then, let those who propose the further modes of commemoration carry out their own proposals." The Dean thanked me for the suggestion, and promised to act upon it.

On another point connected with the Chalmers Monument we had some correspondence. A figure of Chalmers in a sitting posture had been prepared, and I entreated the adoption of a standing figure, which was ultimately preferred. At our last interview, about ten weeks before his death, the Dean showed me a model of the upper portion of the statue.

He added, jocularly, "the rest will represent myself, for with gown and cassock I have stood to the sculptor for the figure." He spoke of his entire confidence in the sculptor, Mr. Steell, and of the inauguration as likely to take place in the spring of 1873.*

In his letter, last quoted, the Dean alludes to the munificent bequest of £200,000 by Miss Walker, of Trinity, to the Scottish Episcopal Church, and remarks that a majority of the trustees were Presbyterians. During my visit to Edinburgh in 1870, the Dean referred to this subject more particularly. He said that he had always been in habits of intimacy with members of the Presbyterian Church, but that he was inspired by a deeper respect for them than ever from his intercourse with the Presbyterian gentlemen associated with him in Miss Walker's Trust. "Though we were all of one denomination," he said, "we could not act together more harmoniously." He was much interested in the selection of a suitable design for the cathedral provided for in Miss Walker's settlement.

At one of our early interviews he gave me an account of the Episcopal Church Society. In getting it up, he said, he had recommended as the best model a similar society or fund in connection with the United Presbyterian Church. "Some," he said, "conceived that such a model

* Dr. Chalmers' Monument will occupy the central space at the crossing of Frederick and George Streets—this site, selected by the Committee, being granted by the Edinburgh Town Council. The Monument Fund amounts to £4,000.

should have been avoided, but I could not admit of this; I took the best." He desired the disendowment of the Irish Church. I never heard him express himself more decidedly on any point.

In 1870 I spent several months in Scotland, and saw the Dean frequently. In the spring of 1871, I begged his acceptance of two small works of mine respectively entitled "Our Eternal Destiny," and "The Poems of Sir Robert Aytoun, with a Memoir." I received the following acknowledgment:—

"23, Ainslie Place, Edinburgh,

"*March* 25, 1871.

"DEAR DR. ROGERS,

"I have been exceedingly to blame in leaving your kind presents so long unacknowledged. I have been unwell, and weak, and low. I have been much and painfully occupied in the business of choosing a bishop, and to tell you the truth I really felt hesitation in taking up my pen, not feeling myself quite up to making sufficient acknowledgment for your kind and flattering presents. I am, I assure you, deeply sensible of your favourable expressions, and trust I am not ungrateful, although I feel myself breaking up very fast; and, as Wordsworth expresses it, 'I daily lose what I desire to keep.'

"Your present of 'Sir Robert Aytoun' I do indeed value very much. It is a most interesting volume. The other volume is to me at all times on an interesting subject, and especially just now, when I am engaged in an

exposition of the relative positions of Dives and Lazarus in that future state, on which you have produced so interesting a treatise.

"I am, dear Dr. Rogers,

"Yours sincerely and obliged,

"E. B. RAMSAY."

During the spring of 1871 I was indebted to my venerated friend for a sketch of Bishop Sandford for my work on Scottish Monuments, together with a full description of all the monuments and memorial tablets in St. John's church. Not long afterwards I was induced again to trespass on his indulgence by requesting his impressions of the moral and religious qualities of Sir Walter Scott. In reference to the approaching celebration of his hundredth birth-day, a bitter attack on Sir Walter's memory had appeared in a London journal, the writer assuming that Scott died an unbeliever and unhappily.* As I had undertaken to prepare a work in connection with the birth-day celebration, and to preside at one of the banquets, I felt desirous of obtaining the Dean's sentiments on the

* The writer of this attack on the memory of Sir Walter Scott has since passed away. A faithful minister of the Presbyterian Church and generous in alms-giving, he lacked, probably from defect of early training, that nice discrimination of character and breadth of charity which doubtless, under different circumstances, would have been included among his other good qualities both of mind and heart.

question at issue. To my letter of enquiry he sent an immediate reply in these terms:—

"You ask me of the impression left on my mind by a visit to Abbotsford on the occasion of Lady Scott's death. It is indeed a very easy and a very pleasing office to give you that impression. I could not but feel all the time I was there that our great Sir Walter was as much to be loved for the qualities of his heart, as he had so long been admired for the high gifts of his intellect and his genius. He displayed throughout the whole time the subdued and calm spirit of a christian mourner. There was manifest an entire acquiescence in the wisdom and goodness of his Heavenly Father, who had bereaved him of the wife and companion of his early years. His kind and gentle manner to his domestics, and his devoted attention to his daughter who was in deep distress; his serious appearance during the funeral service, his own proposal in the evening to have domestic worship, and his devotional manner at the time, have left a deep and pleasing impression on my mind—the impression that I had witnessed so much gentleness and so much right feeling, that I could not but perceive, were the genuine emotions of his heart. Sir Walter Scott was one of the good and great of his race and country."

The preceding statement I included in a work of mine entitled "A Century of Scottish Life," which appeared in June, 1871. In the preface I used these words: "In thus offering to the public my fourth publication, illustrations of Caledonian life and manners, I desire to record that it is my highest ambition to be regarded as a humble coadjutor of my admirable friend, Dean Ramsay, whose inimitable 'Reminiscences,' now in the

nineteenth edition, have rendered Scottish social and literary anecdote a subject of interest throughout the world." An early copy of the work sent to the Dean was thus politely acknowledged :—

"23, Ainslie Place, Edinburgh

"*June* 20, 1871.

"DEAR DR. ROGERS,

"I can but thank you for your kindness. For your kind address on the title-page of your volume, and the flattering notice in the preface, say what I may, it would only come to this: 'I *feel* your kindness from the bottom of my heart. I have been busy, and not able to do more than take a cursory view of your volume. I am sure it will be charming reading; I caught the notice of Sir Walter by *Dean Ramsay*. . . .

"Again accept the thanks of

"Yours sincerely and obliged,

"E. B. RAMSAY."

A few weeks before the appearance of the "Century of Scottish Life," I had the satisfaction of inviting the Dean's attention to a capital book by Mr. Boyd of Oatlands, entitled "Reminiscences of Fifty Years." In a prefatory notice to that work, dated January, 1871, Mr. Boyd had thus written :—

"One very hot day last summer, while seeking shade under a tree in Oatlands Park, Surrey, an esteemed friend came to me with a book in his hand. He is an Englishman, with strong, very strong national predilections, always ready for a talking match with me or any other Scotchman who may venture to maintain that 'haggis' and oatmeal 'parritch' are preferable to roast beef and plum-pudding. But on this occasion, an entirely exceptional one, he was complimentary to my nation, and addressing my wife, who is English, asked her 'if she had ever read Dean Ramsay's "Reminiscences of Scottish Life and Character."' I will not undertake to say what would have been her answer had I been absent. However, her reply was simply that she had not read the work. 'Then, madam, you will find it most entertaining. Here it is; I have just finished its perusal for the third time. Desire your husband to read some of it daily to you, and I vouch for it making you laugh as heartily as I have done. Moreover, you will discover that it possesses wonderful sedative and soothing qualities, which, while being administered, will allay those neuralgic pains from which you and myself suffer so severely.'" The writer adds, "I must here observe that until I read the Very Reverend Dean's work, I had as much intention of making a collection of my own reminiscences, much less of publishing them, as I have at present of commencing the study of Arabic."

On my recommendation, Mr. Boyd transmitted to the Dean a copy of his book. It was accompanied by the following letter:—

"Oatlands, Walton-on-Thames,

"VERY REVEREND SIR, "1*st May*, 1871.

"I have within the last few days received from the Rev. Dr. Rogers a flattering notice in regard to a volume I have just published, 'Reminiscences of Fifty Years,' being a feeble attempt after a great original.

"I have so often read during the last ten years your delightful "Reminiscences of Scottish Life and Character," that in 1869 I determined to try my hand with my own reminiscences.

"I should not have ventured to beg your acceptance of the volume, had Dr. Rogers not praised my first attempt at authorship, to which Mr. Hepburn has been most kind in a complimentary notice in his impression of the *Christian Times* of the 21st of April. The volume will reach you from Messrs. Longmans.

"I have the honour to remain,

"Very Reverend Sir,

"With much respect,

"The Very Reverend
"Dean Ramsay.

"Your very faithful servant,
"MARK BOYD."

By return of post Mr. Boyd received from the Dean the following letter:—

"23, Ainslie Place, Edinburgh,

"*May 2nd*, 1871.

"DEAR SIR,

"Dr. Rogers prepared me for your kind present of *your own* "Reminiscences," which arrived safe this morning, and I beg to thank you for what promises to be a great treat. I had heard of the book as most amusing.

"It is not so easy, however, to thank you as I could wish for your notice of my 'Reminiscences' in your dedication. I venture to send to your address two copies of the 19th edition, one I beg you to accept, and the other to present for me to the English gentleman who came up to you in Oatlands Park with my book in his hand for Mrs. Boyd.

"I am,

"Yours sincerely and obliged,

"Mark Boyd, Esq. "E. B. RAMSAY."

The Dean's gift was acknowledged by Mr. Boyd in the following letter:—

"Oatlands, Walton-on-Thames,

"*May 3rd*, 1871.

"VERY REVEREND AND DEAR SIR,

"I have had the greatest pleasure in receiving your kind letter of yesterday's date. On reading it to my wife, she at once proceeded to open the parcel, and laid claim to a joint-proprietorship in the volume you have kindly sent of your 'Reminiscences of Scottish Life and Character,' additionally enhanced to us from having your autograph.

"Mrs. Boyd founds her claim on the fact that had her kind and esteemed friend Mr. George Taylor not come to her under the old yew tree in Oatlands Park (a favourite resort in fine weather of the Duchess of York from 1790 to 1820) with your work in his hand, I might never have written my humble 'Reminiscences of Fifty Years.'

"With the united kind compliments of Mrs. Boyd and myself, and again thanking you,

"I beg to remain,

"Very Reverend and dear Sir,

"Yours obliged and sincerely,

"The Very Reverend "MARK BOYD."
"Dean Ramsay.

P.S.—I shall this evening forward to Mr. Taylor his volume, which he will greatly appreciate as coming to him direct from the author.

M. B.

During my journey to Scotland in 1871 I received from the Dean the following gratifying communication :—

"Crathes Castle, Aberdeen,

"*August* 25, 1871.

"DEAR DR. ROGERS,

"I am busy with the twentieth edition of my 'Reminiscences.' The book will be improved with some new anecdotes and remarks and a better arrangement. It is but right I should let *you* know how I mean to refer to your kindred labours, as it is very much owing to your kind encouragement that I have pushed on for this twentieth edition. It is no use making long statements about books. People soon find out if you are sincere, and short, pithy words are best in the end. You would no doubt see the

review of your and Mr. Boyd's books in the *Guardian*. If you have not, I can let you see it.

"I am, believe me,

"Yours sincerely,

"E. B. RAMSAY."

On the third page of his letter the Dean presented the following extract from his intended preface:—

"Many very interesting publications have thus been contributed to our literature by writers under the form of memoirs of their own times, of personal recollections, notes and remarks upon the scenes and characters they have themselves been contemporary with. Many of my Scotch readers will be acquainted with two such works lately published in reference to recollections of the past. First, 'A Century of Scottish Life,' by Dr. Rogers, and secondly, 'Reminiscences of Fifty Years,' by Mr. Mark Boyd. I can promise a great treat to any Scotsman in the perusal of these volumes. The authors are both Scotchmen good and true, and in this brief notice I would take the opportunity of rendering my grateful thanks for the kind manner in which both have made mention of myself and of this volume. The close connection of Dr. Rogers with everything associated with the past history of Scotland, renders any further reference to his works quite unnecessary on my part."

At the end of the year the Dean's twentieth edition was published, a stately volume, printed in elegant type, and illustrated with an engraved portrait of the author. Along with a copy of the work I received from the Dean the following letter:—

"23, Ainslie Place, Edinburgh,
"*December* 30, 1872.

"DEAR DR. ROGERS,

"I have been much occupied. I have been in deep affliction, and am rather helpless bodily and mentally. But I can ask your kind acceptance of my twentieth edition. The book is not mine, I mean in copyright, and I have been unable to insert some words I wished to insert in the preface. Some things in life are *queer*.* At any rate I have great pleasure in offering you this little gift of my Scottish Reminiscences, and I am ever most sincerely and truly yours, "E. B. RAMSAY."

In the preceding letter the Dean alludes to his having been in deep affliction; he refers to the death, on the 3rd December, of his younger brother, Admiral Sir William Ramsay, K.C.B. This amiable and excellent gentleman had latterly resided at 23 Ainslie Place, where his presence was much enjoyed by the Dean's numerous visitors. I remember an entertaining conversation with the Admiral at the Dean's table in the autumn of 1869. I had related an anecdote of Durham of Largo and his two sons, who all *shot with the long bow*. One of them became an admiral, and was personally known to Sir William, who confirmed the truth of my narrative by assuring us that the Admiral's surname was the flash name for a fiction throughout the navy. "But," I added, "he was, after all, very kind-hearted; he mentioned in my father's hearing that after the

* The publishers had excluded from the new edition the Dean's recommendation of Mr. Boyd's work and my own.

lapse of half a century he had sought out a descendant of the physician who attended his youth, that he might show him kindness." "It's a Durham!" exclaimed Sir William; "I know it."

I had been informed of Admiral Ramsay's beneficence, especially his generosity towards the poor. Some months after his decease, I was calling at 23 Ainslie Place, when the Dean, on my referring to the departed, said "Ah, my dear sir, I have had much comfort in connection with my poor brother's death. I thought that I had known him fully, but it seems he did good in secret, and that as a benevolent character he was better known to others than to myself." I related some instances of the Admiral's benevolence which were known to me. "Ah, that is so gratifying," said the Dean, who then told one or two other instances of his goodness which had been brought to his notice—one by an eminent professor in the Free Church. I added, "It has, Dean, been my uniform experience, that on the death of a benevolent man, the seed of his good deeds springs up with a fragrant odour, while the sordid and selfish man dies and is forgotten." "I believe," said the Dean, "it is nearly always so." Admiral Ramsay had attained the ripe age of seventy-five.

In October, 1871, while on the eve of returning to the south from some weeks' sojourn in Edinburgh, I begged the Dean's acceptance of the first volume of my work on "Scottish Monuments," newly published. The gift was acknowledged in the following letter:—

"Saturday.

"DEAR DR. ROGERS,

"I have received your kind present of your beautiful book of Epitaphs. What labour you must have had to make such a collection! My good mother is in it, and therefore it has a special claim to my sympathy. Many—many thanks. You are too thoughtful of me and too indulgent in your mention of my 'Reminiscences.' The 20th edition is in the press . . .

I have enjoyed a great privilege in entertaining Mr. Gladstone,* He is a marvellous man; as good and amiable and conscientious as he is able.

My time has been terribly taken up with one thing and another, and my attention distracted. I fear I have to be implicated next week in what I can only call *worry*. I am sorry for many reasons. Have you seen Dr. Begg's appeal on the wrongs of Scotland? I don't quite see what he would propose. He looks to a great resuscitation by all parties of the old Scottish parochial system! It will not do. He does not see that the lowest class of Scottish miseries and the largest, comes from whisky.

"Believe me, with renewed thanks,

"Yours sincerely,

"E. B. RAMSAY."

It is proper to remark that the Dean did not rightly apprehend the sentiments of Dr. Begg, as expounded in his pamphlet, "A Violation of the Treaty of Union," which had lately appeared. The Dean had evidently

* See *postea*.

read only some of the opening sentences. In the second paragraph, Dr. Begg writes.

"Most of our leading social evils may be traced directly to our ecclesiastical divisions. This is true of our present expensive system of pauperism, introduced in 1845 as a direct result of the disruption in 1843, and of previous divisions, when compared with the economical arrangements for dealing with the poor, which prevailed under the old parochial system. If the Scotch had been a united people, and the parochial system had been duly extended, the old mode of management of the poor would have continued, and a tax now unlimited in amount, and the source besides of many social evils, would have been avoided."

Had the Dean proceeded further, he would have discovered that Dr. Begg attributed the burden of the Poor-law and other social and moral evils to the law which restored Church patronage in 1712, and that he recommended as a *panacea*—"a reconstructed and combined Church of Scotland on the old principles." That Dr Begg did not ignore intemperance as a source of national misery, appears from what he has set forth in another pamphlet,* to which that quoted by the Dean was a sequel. "This gigantic evil," he writes, "holds its ground in the face of the zealous efforts of Temperance reformers, although the utmost credit is due to all who are manfully fighting on solid grounds against this enormous vice and parent of evil." These passages had only to be pointed out to Dean Ramsay to restore his

* "The Ecclesiastical and Social Evils of Scotland."

confidence in the sound judgment of one, who like himself had long held, and still holds, a foremost place among the reformers of northern manners.

To one class of the community especially the Dean devoted a portion of his time in seeking to repress among them the love of liquor, and to induce them to cultivate habits of sobriety and order. The Edinburgh cabmen claimed and enjoyed his special protection. He presided at their annual supper, listened to their songs and simple speeches, and with the kindness of a father exhorted them to circumspection and prudence. Since the Dean's departure, *Sandy Robertson*, a respectable Edinburgh cabman, thus addressed our Edinburgh correspondent :—

"Oh, how muckle trouble did the Dean take, to write and speak to the ladies to hae nae parties on the nicht of our *soirée*, that we micht a' be there wi' our families! We had a good supper, with tea or coffee, and without drink or smokin'. An' sae weel he likit our sangs! God bless his memory."

During the winter of 1871-2 I was closely occupied with several literary concerns; but in the beginning of April I renewed my intercourse with the Dean by presenting him with a small publication on the history of the Roger and Playfair families. The following letter, in acknowledgment of the little gift, is the last I was privileged to receive from him. It points reverently to the end.

"23, Ainslie Place, Edinburgh,

"*April* 6, 1872.

"Capital! very well done, and I thank you heartily for sending me your genealogies. 'I delight in such kickshaws.' I looked hard for the names of mine own—for Burnetts, Ramsays, and Bannermans. I found others I knew well. It is a good idea, and well carried out. I am *muckle obleeged.*

"I suppose you are always busy. I have been ill, and feel much changed. It must come at last. Good-bye.

"Yours truly,

"E. B. RAMSAY."

My last interview with the Dean took place on the morning of the 9th October. He was quite cheerful, and I did not remark any special change or symptom of decay. He evinced a deep interest in the selection of a proper plan for the new cathedral in Melville Street. He also spoke of the restoration of St. Giles' Cathedral, then in progress, stating that he had been asked to preach in the High Church the Sunday before the commencement of the repairs. On account of feeble health he had declined. "I regret you did," I remarked, "for you had made another chapter in a strange history. Do you remember Jenny Geddes and her stool?" "Oh dear me," exclaimed the Dean, "I had forgotten." "I can recall," I said, "the story in two sentences. Charles I. had resolved to force the Service Book upon the Scottish Church; so on Sunday, the 23rd July, 1637, Dean Hannay proceeded to read the Liturgy in the High Church. Folding

stools were then carried to church by the poor, and as the Dean had read a few sentences, Jenny Geddes, an old vegetable woman of the Grass Market, raised her stool and pitched it at the Dean's head, calling out, 'Dost say mass at my very lug?'" The Dean smiled, and said he now perfectly remembered the story, and almost regretted he had not made an effort to preach in a church so curiously associated with an Edinburgh Dean. "It is not too late," I answered, "there will be opening services. Will you preach then?" "Yes," said the Dean, "if I am asked, and if I am sufficiently strong. I feel sure the Bishop would allow me." "You can assure his lordship," I said, "that no stool will be pitched at Dean Ramsay." He said, with a smile, "Oh, I know I am quite safe." To a member of the St. Giles' Committee I communicated what the Dean had said, and he promised to attend to the matter.

I have heard the Dean preach in his own church more than once. He articulated with a distinctness remarkable for his years, and delivered his discourses with much earnestness and vigour. His prelections were plain, perspicuous, and entirely evangelical. It was his mission, he felt, to preach Christ crucified. He dwelt especially on the loving character of the Saviour, and on the refreshing and hallowed invitations of the gospel. He exhorted to the exercise of Christian charity, as a preparative to the better life. Whether he occupied the pulpit or the reading-desk, it was impossible to predicate of him otherwise than that he loved his work.

The music in St. John's Church was most effective. This was entirely owing to the continued efforts of the Dean for its improvement. Himself possessing an excellent ear, he spared no effort to obtain a choir which would please and interest the majority of worshippers. While in course of amending the choir he attended some classes taught by Mr. T. M. Hunter, an accomplished musician. He selected one of the pupils—a girl whose voice was particularly melodious, with a suitable expression. The Dean waited on her mother, and begged that she would allow her daughter to join the choir of St. John's. "Na, na, Dean," said the matron, "it 'll no dae. I dinna want ma dochter to become an *episcopawlian*." "Nor do I want her to do that," said the Dean, "but there's ten pounds, that will help to keep you and your daughter in gude claes; and if she'll join our choir she can whip* out to Dr. Candlish's to the sermon—his kirk is just opposite." The reasoning was irresistible.

It was a marked feature in the Dean's character that he never spoke harshly of any one. He has been known to sustain loss rather than litigate for its recovery; and when it became his absolute duty to administer reproof, he did so with obvious reluctance. He shuddered at crime and condemned profligacy, but always hoped that the offender might repent. He strove to think well of all men, and when such was

* Go out briskly.

impossible, he still hoped the best. At my request he related to me the particulars of an indictment brought against a clergyman, of which I had obtained only a meagre outline. As he proceeded he gave me the explanations of the accused at each successive stage, and with a copiousness that could not have been exceeded by the accused gentleman himself. I never admired the Dean's goodness of heart more than on that occasion.

He showed me a commonplace-book in which he preserved the reviews and notices of his "Reminiscences." "Not one unfavourable review among them," I remarked. "I don't think so," said the Dean. "I have been, I fear, much over-praised. Yet, after all, the encouragement has helped me." I said he was fortunate in having avoided controversy, and in having never provoked any cynic to deal blows at him. He acquiesced, adding "It is truly sad that prejudice and adverse feeling should warp men's judgments." He then related to me the case of a person of rank who was in most things gentle and conciliatory, but who was so prejudiced against Dr. Chalmers that he was at first opposed to giving him a monument. "After a little reasoning," added the Dean, "he sent us his subscription."

Unlike the majority of clergymen, Dean Ramsay was in his various concerns methodical and business-like. He was regular in his correspondence and in monetary affairs punctual and exact. His household accounts were settled weekly, and it was his not unjustifiable boast that any Saturday

evening he could leave Edinburgh with the consciousness that he owed no man anything. He was about sixty before he was much known as an author, but long previously he was esteemed as a prudent administrator and judicious counsellor. When the late Marquis of Dalhousie accepted the office of Governor-General of India he entrusted the Dean with the care of his daughters. In Dean Ramsay the late Lord Elgin found one of his most valued advisers. The late Earl of Rosebery and his son Lord Dalmeny rejoiced in his society and friendship. By the late Earl of Morton and by the late Earl of Dunmore he was beloved and revered. With Mr. Gladstone, the present Premier, he long maintained a friendly correspondence. In 1854, when Mr. Gladstone was elected Rector of Edinburgh University, the Dean was on his nomination honoured with the degree in Laws. By a pressure of business unable to pay to his memory the last tribute of affection, Mr. Gladstone thus communicated with a reverend gentleman entrusted with the funeral arrangements:—

"Much indeed do I wish that it had been in my power to ask permission to follow our dear friend's remains to the grave. It has been much on my mind; but the severe daily pressure of my business, which undergoes no intermission, leads me to feel I ought not to attempt it. It is with pain, and not without some misgiving and self-reproach, that I write this, for I should much have loved the power to pay him this last note of the affection which he obtained from all, and which I well know was his due from none more than from me. But it is one of the special pains and burdens of my

course of life that it crushes out so many of the duties that are most closely bound up with human feeling.

"Believe me, sincerely yours,

"W. E. GLADSTONE."

So long had Dean Ramsay been associated with Edinburgh and its philanthropic concerns, that when any trouble visited his circle, or when it was believed he did not enjoy his usual health, there was a general feeling of pain or anxiety. For at least twenty years he was the most popular citizen. When at length it was reported that he was seriously unwell anxiety deep and strong was felt everywhere. In the beginning of November he had made some remarks on the opening lecture delivered to the Philosophical Institution by Mr. Stopford Brooke, when he indulged in some touches of his ancient humour. On the 25th of the month he felt indisposed, and was obliged to confine himself to his apartment. He was attended by his family physician, Dr. Andrew Wood, and also by Dr. Begbie. Bulletins were issued daily—these generally indicating that the end was not distant. The patient experienced much weakness, but no pain. For a time he appeared to rally, but the improvement was transitory. He was fully aware of his condition, and spoke of the approaching change. Referring to his funeral, he wrote this instruction—"All the Edinburgh clergy of all denominations are invited at their convenience to attend." A further memorandum, written near the close, was in these words :—

"After my decease I wish a message to be sent to the Rev. Dr. Lindsay Alexander,* expressive of my continued regard and esteem, and my assurance that I leave no friend behind me whom I more highly respect than himself; that, as a last request, and as a last testimony of my affection, I beg him to go down to 23, Ainslie Place, the day of my funeral, and before the funeral 'lifts' for St. John's, that he would give the household domestics and near relatives there a short funeral service, as he did at Sir William Ramsay's."

On the morning of Friday, the 27th December, there was a marked change. About three p.m. the patient began to sink. Throughout his illness he had retained his consciousness, and frequently engaged in religious exercises with his friend, the Rev. Daniel Sandford, of St. John's. Feeling that the end was near he requested Mr. Sandford to remain in his apartment, and at intervals to read and pray with him. He found especial comfort in the following beautiful hymn of Dr. Watts, which he requested might be sung over his grave:—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God!
All the vain things that charm me most,
I sacrifice them to His blood.

* Dr. Lindsay Alexander, the eminent Congregationalist minister at Edinburgh, had enjoyed for many years the Dean's confidence and friendship. To the Dean, Dr. Alexander inscribed his work entitled "St. Paul at Athens."

"See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The spark of life slowly waned. About nine o'clock he expired, but so gently that the change was scarcely apparent. He died as he had lived, in perfect peace. And "after death his features composed themselves into a statue-like repose; all signs of age had passed away, the wrinkles were smoothed from his brow, and he lay like one who in the vigour of life had fallen asleep." *

Though the event was hourly expected, the death of Dean Ramsay cast a gloom over the city where he had so long resided. By every section of the press his career was depicted in terms of unqualified eulogy. Tidings of his demise were flashed abroad, and chronicled in all the British and American journals. The episcopal clergy of Edinburgh hastened to pay respect and tribute to his memory. On Sunday, the 29th December, five

* From the funeral sermon on the Dean by Dr. Lindsay Alexander.

discourses were preached in Edinburgh in special allusion to his departure. In St. John's Episcopal Church the Rev. Professor Kelland spoke thus:—"The beloved pastor whom you have just lost preached a living and eloquent sermon on love in his bright example amongst you. To those of you who loved with him, he being dead yet speaketh, 'Little children, love one another.' We cannot all love as he did; we cannot all love as St. John did; we cannot all love as Martha and Mary did. But love we can; love we must. Without love there is no Christianity. . . . . That good old Saxon word, brethren, received into the heart, will do more to sweeten society than all the learning of the learned and all the eloquence of the eloquent. You who have been taught its import, forget not the lesson; you who have received it, let it not part from you. It is a rich legacy which your beloved pastor has bequeathed you; it is a bright jewel which Christ has purchased for you. Brethren, let us love one another."

After feelingly referring to the Dean's departure the Rev. J. T. Montgomery, of St. Paul's Church, now Dean of Edinburgh, expressed himself as follows:—"But a little while ago, when the illness which has thus terminated had come upon him, he expressed distinctly that whether the end should be recovery or not, he had committed all into the hands of his Maker and his Redeemer, and thus showed that he had learned that lesson of trust which gives peace, whatever God may be pleased to send.

. . . We all cast our wistful gaze towards that place whither he has gone; and while we remember that we can no more see him here, that we can no more hear his loving words, that we can no more see that form whose appearance was so well known—a form which mingled in so kindly a manner with every society, with every group in which he might be mixed,—his memory tells us to follow in his footsteps."

In St. Andrew's Episcopal Church the Rev. Dr. Teape said, "No one could have listened to the beautiful, clearly defined sermons of Dean Ramsay, or his published works, without finding at once the loving spirit of the beloved disciple, and at the same time the sternness, the strictness of faith in the same apostle, when he says, 'Every spirit that confesses not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.' His writings, in the authors he alludes to and commends for reading; and his life, in its actions and friendships, clearly demonstrate that he only loved those who loved the Lord Jesus Christ, and believing His divinity cast the might of Godhead into His incarnate humanity, worshipped Him as the one only Mediator between God and man through whom we can be saved. Whoever keeps this great central point in view can understand Dean Ramsay's amiability, his friendships, his sermons, his writings; it is the golden heavenly key that unlocks them all."

In St. Paul's Church, Carrubber's Close, the Rev. R. P. Wadsworth, in commenting on the virtues of the deceased, said, "It is a privilege to minister in a church which once secured his services, and it affords a melancholy pleasure to pay a tribute to one who in the gift of that organ left behind him here also one of the many proofs of his large-hearted liberality. . . . It was his wont as a minister and a man to rise above those low flats of dogma and creed, where little minds love to dwell in discord, and ascend into those higher regions of Christian knowledge and love where a heavenly harmony is found to underlie earthly differences. He could reverence the great fathers of the ancient Catholic Church, and yet do honour to the founders of Presbyterianism; he could glory in the 'army of martyrs' of the Church Universal, and yet not refuse to rank amongst them many of the sons and daughters of the Covenant of Scotland; he could fondly love the church of a Luther, a Ridley, a Latimer, a Spottiswoode, a Leighton, and yet honour the memories and respect the principles of a Knox, a Melvill, a Chalmers, and a M'Crie."

Between those occupying English chapels in Scotland and disowning the Scottish bishops, and those who adhered to the Scottish Episcopal Church, there had long been cherished feelings of antagonism. During the movement which culminated in the withdrawal from the Scottish Episcopal Church of the Rev. D. T. K. Drummond and others, Dean Ramsay, though respecting the doctrinal views of the secessionists, retained his connection

with the old church; and thereafter by his earnestness and influence so vitalized and sustained it, that it at length overcame its early dangers, and acquired new strength. Of those who in public discourse referred to the departed Dean, none spoke in terms of deeper respect and admiration than one who in the movement just mentioned had strongly differed from him. In St. Thomas's Church, Rutland Place, Mr. Drummond thus expressed himself:—

"I have always felt that the pulpit should be used very sparingly in referring to the removal by death even of those around whom the interest of the public at large has long and justly been gathered. On the present occasion, however, there are reasons which seem to my mind at least sufficient to call forth a few words regarding one who has recently passed away from among us. A personal friendship of more than forty years' standing, uninterrupted in its mutual confidence, though tested by difference of opinion on some not unimportant points, would hardly have justified me in making more than a passing remark upon what, nevertheless, is in some respects a bereavement affecting the whole community of our city—the death of Dean Ramsay. That I should venture to do somewhat more than this arises from the conviction that I have that to offer for your consideration which may not only be interesting to you, but which will, I trust, justify me in dwelling for a few minutes on some memories of my departed friend—memories not to be made the occasion of eulogizing the dead, at all times to be deprecated, and specially from the pulpit, but to be of service to the living. Let me then first observe that Dean Ramsay's ministry in Edinburgh was coincident with the revival of evangelical religion in this town. From the very first he preached distinctly, and that with much attractiveness of style and manner, the great doctrines of the

fall of man, his utter depravity, justification by faith in Christ, regeneration and sanctification by the Holy Ghost. I myself bear witness to the soothing effect produced by this setting forth of these doctrines, which, alas! at that time were 'strange and new.' His father was originally one of the proprietors of the chapel in York Place, where Dean Ramsay began his ministry in Scotland, and the remembrance of those days in which the little chapel was crowded to the doors, though nearly half a century ago, is vividly impressed on my mind,—not, I mean, the mere crowds of earnest listeners, but associated with them the deep inner moving of a new consciousness of the great and solemn and vital doctrines of the gospel. It is this which to myself gives an absorbing interest to the memory of these days. I cannot aver that, under God, I owe what I humbly believe to be the convictions of a new heart to the direct teaching to which I then listened Sabbath after Sabbath, but this I can say, that the first moving of spiritual apprehension came to me in these days, and must ever remain associated in my memory, as recovery of sight to the blind, with the faithful preaching and the stirring appeals of the young evangelical curate from England. You will not be surprised if I love to recall these young gospel days, even in this place, as we are gazing down into the grave which is soon to close over the aged minister of Christ. Furthermore, I will not shrink from a passing allusion to more recent years, when events occurred which might not unreasonably have been expected to put an end to any sympathy which had formerly existed between us. These events led us to take different paths ecclesiastically, but they never severed our personal friendship or cooled our mutual regard. The matter which lay at the root of these differences was never treated by Dean Ramsay as of light importance; indeed, I am warranted in saying that had it rested with him, all ground of separation would long ere now have been removed; and I feel it this day to be a subject of heartfelt thankfulness to God that he was led on more than one occasion publicly to state his own personal views on the subject of the Lord's Supper, and that these were in full and hearty

accordance with those of the great reformers of the Church of England. Suffer me to recall another circumstance. What may be called the last act of Dean Ramsay beyond the circle of his own congregation is one that has justly endeared him to the enlightened Christianity of his countrymen. A letter of his in the Edinburgh newspapers, and the preface to a new edition of one of his works, rebuked in no measured terms all Church exclusiveness and bigotry. He stood on the wide platform of Scripture truth and gospel love, and gave utterance to sentiments of enlarged and liberal catholicity, while at the same time he carefully repudiated anything approaching to latitudinarian comprehensiveness. He wisely, faithfully, and unreservedly 'maintained the truth in love,' and, with a noble Christian fearlessness which, to such a sensitive mind as his, must have cost him much, he vindicated the grand principles of true apostolic fellowship without binding it hand and foot to so-called apostolic succession. I ventured to say to him, what I now say before you, that I rejoiced with all my heart to see him at the close of a long life and a long ministry, and in the position he occupied in the Church and in the country, giving forth in clear and unambiguous terms that which had the true ring of the old gospel, saying, 'Grace be with all them who love the Lord Jesus in sincerity.' It would not be becoming were I to dwell longer on this subject, though my heart would lead me to say much, and to express all that I feel of assurance that he 'rests in Jesus.'

> 'Thou art gone to the grave; but we will not deplore thee,
> Though sorrow and darkness encompass the tomb;
> The Saviour has passed through its portals before thee,
> And the lamp of His love is thy guide through the gloom.'"

The Dean's funeral took place on Thursday, 2nd January, 1873. Consequent on a desire widely expressed, not only were all the Edinburgh clergy requested to attend, in accordance with the Dean's express wish,

but an invitation was addressed to the public generally. The assemblage including those accommodated in St. John's Church, the members of the procession, and the spectators who lined the streets, might have exceeded twenty thousand persons.

In the drawing-room of 23, Ainslie Place, Dr. Lindsay Alexander commenced the funeral solemnities by an impressive service, attended by the relatives and domestics of the deceased. Thereafter the coffin was borne to an open car, where, placed on a raised platform, it was covered with a pall of purple velvet, with white silk border, and having in the centre a large white cross. The coffin was of massive oak; it enclosed a zinc sarcophagus, containing a black shell lined with white silk, in which lay the body of the deceased in surplice and stole. On the exterior coffin a brass plate bore the following inscription :—

"Edward Bannerman Ramsay,
M.A., LL.D.,
Dean of Edinburgh,
and
Incumbent of St. John's Church.
Died 27th December, 1872.
Aged 79."

Shortly after two o'clock the *cortége* began to move. The funeral car was drawn by four black Belgian horses with outriders, preceded by four baton

men. Then followed the relatives and pall-bearers, and friends of the deceased, in about fifty private carriages. The *cortége* proceeded by way of Great Stuart Street, Randolph Crescent, Queensferry Street, and Princes Street, to St. John's Church. Along the entire route the shops were closed and window-blinds drawn, while as the *cortége* passed, all the spectators stood uncovered. Among the relatives and friends of the deceased who followed the bier were Sir Alexander Ramsay, Bart.; Sir James Burnet, Bart.; Sir Thomas Gladstone, Bart.; Sir Hugh Dalrymple, Bart.; Sir Henry Seton Steuart, Bart.; Sir George Warrender, Bart.; Lord Jerviswoode; Sir Francis Outram, Bart.; Rev. Sir Henry Moncreiff, Bart.; Lord Ardmillan, Lord Shand, the Dean of Faculty, and other distinguished persons. At Queensferry Street the *cortége* was joined by the magistrates and Town Council, the representatives of the Merchant Company, the High Constables, and the directors of the Philosophical Institution.

Considerably before two o'clock, those who had received tickets of admission to St. John's Church began to occupy the seats assigned to them. At two o'clock the church was filled with ladies and gentlemen, all being attired in mourning. There were ministers of all denominations, Professors of the Universities of St. Andrews and Edinburgh, and other representative persons. As two o'clock struck, the organist of the church commenced a beautiful voluntary, the notes of which whispered impressively through the building. In a quarter of an hour, the Bishop of

Edinburgh, accompanied by the Primus and the Bishop of St. Andrews, attended by the clergy of the diocese, left the chancel and walked down the nave, the beadle carrying his staff draped in crape. Arrived at the west door they waited a few seconds till the funeral procession came up. The coffin being transferred to the shoulders of bearers, the vestrymen of St. John's walked up the nave to the places assigned them. Then followed the bishops and officiating clergy, the Bishop of Edinburgh, as he passed the threshold of the church, uttering the opening words of the Burial Service, "I know that my Redeemer liveth." The coffin was next brought upon the shoulders of the bearers. Next followed the relatives of the deceased, the magistrates of Edinburgh, and representatives of public bodies. As the procession filed along the nave, strains of solemn music pealed through the building. The procession having reached the chancel the coffin was placed on a catafalque; and the pall being removed, on the lid were strewn wreaths of white camellias and chrysanthemums, and two beautiful lilies of the Nile. All having taken their places, the Rev. Mr. Sandford successively gave out the thirty-ninth and nineteenth Psalms, which were chanted by the choir. The Epistle from the fifteenth chapter of the First Epistle to the Corinthians, was then read by the Primus, after which the congregation joined in singing the following appropriate hymn by Dean Milman :—

"When our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Gracious Son of Mary, hear!

"Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear,
Gracious Son of Mary, hear!

"When the sullen death-bell tolls
For our own departed souls,
When our final doom is near,
Gracious Son of Mary, hear!

"Thou hast bowed the dying head,
Thou the blood of life hast shed,
Thou hast filled a mortal bier,
Gracious Son of Mary, hear!

"When the heart is sad within,
With the thought of all its sin,
When the spirit shrinks with fear,
Gracious Son of Mary, hear!

"Thou the shame, the grief, hast known,
Though the sins were not Thine own,
Thou hast deigned their load to bear,
Gracious Son of Mary. hear!"

The procession was now re-formed, and the coffin was borne from the church to the dormitory—a small enclosed area adjoining the east side of the church. There the Dean's last resting-place had been prepared, close to the north wall of the enclosure, in ground where rest the remains of his wife and brother, Admiral Sir William Ramsay. On reaching the grave

the bishops and clergy took their places on the east side, the vestrymen of St. John's on the west, the magistrates and other public bodies grouping themselves around. The Bishop of Edinburgh now proceeded with the remainder of the funeral service. As the coffin was lowered into the grave additional wreaths were strewn upon it. Before the grave was closed, that hymn of Dr. Watts which had comforted the Dean in life was, as he had requested, sung over his remains. After the company had retired, many persons visited the dormitory, and lingered by the grave. In the evening, the St. James's Ringers, Leith, rang a "muffled peal" in honour of the departed Dean.

In St. John's Church, on the Sunday following the interment, the Dean's funeral sermon was preached by the Right Reverend Dr. Cotterill, Bishop of Edinburgh. He said :—

"I am to speak to you to-day of one who for forty-five years was over you in the Lord in this church. . . . On this occasion it would be out of place to do more than refer to many of those qualities which endeared him to us in the ordinary intercourse of daily life, and gave a charm to his character and society such as all could appreciate—his gentle and unassuming dignity, his cultivated tastes, his large sympathies with all things human; his playful, genial, and shrewd humour; the thorough kindliness, simplicity, and courtesy of his nature. . . . . I have myself been very much impressed, on looking at the records of his teaching in his published sermons, and his pastoral letters to his people, with the singular consistency of that teaching during the forty-five years of his ministry amongst you—

a period which has been disturbed by some of the most remarkable agitations of religious thought and feeling that have occurred for centuries, to the influence of which, indeed, he was fully alive, but which—however they may have aided him and others in forming larger views of Christian truth—do not seem to have affected in the slightest degree even the form, much less the essential characteristics, of his teaching. I am persuaded that never was there any one who, amidst all the fluctuations of religious thought around him—whilst he grew ever riper in Christian wisdom and Christian love—more consistently taught in its simplicity the selfsame gospel that he had taught from the beginning, not turning aside either to the right hand or the left, or altering even the form in which he held and represented the same truths."

The Bishop proceeded :—

"Whatever were the varied talents and attainments of him whom God has taken from us—great as was his power of winning the hearts of others, of conciliating opponents, and of gaining friends,—all these would have been powerless for the ministry of souls without this earnest and deeply rooted faith in the simple gospel of Christ. This made him not merely respected and honoured by all as a conscientious, most willing, and most diligent labourer in all things calculated to promote the good of his fellow-men—not merely beloved by all as it falls to the lot of few in this selfish world to be loved; but much more than that,—a worker together with Christ and His holy apostles, one who did not waste his years and his strength on building up hay, straw, and stubble on the foundation of the Gospel, but whose work as a minister will, we may be sure, stand the test and obtain the reward which the Lord will give out of the riches of His grace to every one who has really laboured for Him. . . . . Never was there a man more entirely devoid of the spirit of bitterness than he whose loss we are now mourning. Those who knew him intimately well know that he never

would harbour or even admit an unkind feeling towards any living creature: and that his whole conversation was a constant rebuke to any manifestation of a spirit of uncharitableness. It was that which there was of Christ in him that made him both admirable and lovable; and our consideration of the life and death of one who has gone before us ought, just in proportion as we loved and valued him, to stimulate us to look more earnestly, constantly, and definitely to Him who is unchanged and unchangeable—to Him who was reflected in the character and conversation of our friend, though perchance we knew it not, who spoke to us with his voice, though perchance we heard it not, and who was present with us in his example, though we discerned it not."

On the same day Dr. Lindsay Alexander referred in eloquent terms to his departed friend. Preaching from the text (Acts xi. 24), "For he was a good man," Dr. Alexander proceeded:—

"If ever there was a man of whom that might be truly said, surely the honourable appellation was due to him whose loss this city now deplored. . . . He never deserted the good old ways of a sound orthodoxy for startling novelties. He was at the same time grave, solemn, and instructive. His grand aim as a minister of Christ was by his preaching so to present the truth to his audience that his utterance of it might be made subservient to practical piety and advancement in solid goodness. That he might find his way to the minds and hearts of his hearers he sought to clothe his thoughts in acceptable words, such words as the simplest could not fail to understand, but which the most cultivated should at the same time be willing to accept. . . . His social position gave him access to the higher circles, and his taste led him to seek the companionship of those whose talents and worth formed their own distinction. And he gathered these round him without regard

to sect or party. Many distinguished strangers, too, who visited the city, were his guests, and he brought into contact with them persons at home who he knew would be interested in seeing them, but who might otherwise not have that privilege. . . . His manners were those of a cultivated gentleman, retaining much of the courtly kindness of the old school, without any of its stiffness or formality. Full of anecdote and well stocked with reminiscences, with a lively and pleasant manner, and quite as willing to listen as to speak, he was one whom everybody delighted to see in the social circle. He possessed no mean attainments, not only in professional learning, but in various branches of polite literature. He was a diligent reader, and collected a large and valuable library, in whose arrangements neatness and order were manifest."

After some further remarks respecting the courteous benignity and Christian worth of the late Dean, Dr. Alexander proceeded :—

"It was in keeping with his kindly nature that he should be found cultivating friendly relations with men of communions widely differing from his own. In this respect he stood forth as one of the most illustrious instances of strong attachment to and zeal for denominational interests combined with the widest catholicity of feeling towards those widely differing from him. Believing the Episcopal Church of Scotland to be not only a true branch of that truly Catholic Church in which they all believed, but to be in her doctrines and polity closely conformable to apostolic teaching and practice, he felt it to be his duty to do his uttermost for the increase of her efficiency, and he laboured for this end with a zeal which showed that his affections, no less than his judgment, were concerned. But he also held that other churches were part of the Catholic Church, and he thought that members of Christian churches should rather unite on points of agreement than separate on points of difference; and in his view

the points of agreement embraced the essential doctrines of Christianity. No resident in Edinburgh needed to be told that the goodness of Dean Ramsay showed itself in extensive and zealous efforts for the benefit of others. Of the public charities of the city he was a regular supporter, but the extent of his private charities was known only to those who witnessed their working. He sought out those who needed help, and, unsolicited, tendered his aid in such a manner that most of those receiving it knew not the donor."

Dr. Alexander, in conclusion, said :—

"Death stole upon him without any of its blight or withering; he was gentle and happy and kindly to the last; death came to him not as the king of terrors, but as the messenger from the Master for whose approach he had long made himself ready. About twelve months ago the Dean said to the speaker, when talking about his deceased brother, "I sadly miss my brother, but it cannot be for long now; I am three years his senior, and in the course of nature I must soon follow. I am not afraid to die; I have had such experience of the love of God, that I cannot doubt that I shall be accepted by Him through the merits of the Redeemer, on whom alone I trust. The only thing that I dread is to outlive my family; I pray God to relieve me from that. God granted that prayer; and in his last hours the Dean was in the midst of relatives and cheered by the sympathy of his friends. And when at last the summons came, no convulsive struggle, no distorting agony preceded it; the soul was serene and peaceful, the door of the invisible world silently opened, and the emancipated spirit had entered into the peace of heaven ere it was well observed that it had passed away.'

For these numerous quotations we offer no apology, since they confirm our estimate of one of whom it may with entire truthfulness be said, that taking him all and in all, we shall never see his like again.

It remains to be stated that the Dean bequeathed to public objects the following legacies:—To the Scottish Episcopal Church Society, £110; the Royal Infirmary of Edinburgh, £55; the Edinburgh Blind Asylum, £55; the Deaf and Dumb Institution, £55; the Destitute Sick Society, £55; and to the Servants' Home, £55. He died childless.

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